A DISCOURSE OF THE *Building, Nature, Excellency, and Government* Of the *HOUSE* of GOD. WITH Counsels and Directions To the Inhabitants thereof.

By *JOHN BUNYAN* of *Bedford.*

Psal. 26. 8. *Lord, I have loved the Habitation of thy House, the place where thine Honour dwelleth.*

LONDON:
Printed, and are to be Sold by *George Larkin*, at the *Two Swans* without *Bishopsgate*, 1688.

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A DISCOURSE
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GOD.

I.
By whom this HOUSE is Built.

THe *Builder's* God, *Materials* his (Elect;
His *Son's* the *Rock*, on which it is (Erect;
The *Scripture* is his Rule, Plummet or Line,
Which gives proportion to this *House divine*;

His *Working-Tools* his Ordinances are,
By them he doth his *Stones* and *Timber* square,
Affections *knit* in *Love*, the *Couplings* are;
Good *Doctrine* like to *Morter* doth cement
The whole together, *Schisme* to prevent:
His *Compass*, his *Decree*; his *Hand*'s the *Spirit*
By which he *Frames* (what he means to inherit)
A *Holy Temple*, which shall far excell
That very place, where now the Angels dwell.

1 *Cor.* 3. 9. *Isa.* 8. 14. *Rom.* 16. 25. *Ephes.* 4. 11, 12, 16. *Colos.* 2. 2. 19. *Levit.* 14. 42. *Acts* 3. 48. *Ephes* 2. 19, 20, 21, 22.

I Call this a *Temple* or a House of *Prayer*,
A *Pallace*, *Oracle*, or *Spouse* most fair,
Or what you *will*: God's Love is here display'd,
And *here* his Treasure safely up is laid;
For his own *Darling* none can find a place,
Where he, as here, is wont to shew his Face.

Mat. 21. 13. *Psalm* 27 4.

What tho some slight it, it a *Cottage* call,
Give't the reproachful name of *Beggars-Hall*;
Yea, what tho to some it an *Eye-sore* is,
What tho they count it base, and at it hiss,
Call it an Alms-House, Builded for the Poor;
For Kings of Old have begged at the door.

II.

Of the Beauty of the Church.

LO *her* Foundations laid with *Saphirs* are;
Her goodly *Windows* made of *Agats* fair,
Her *Gates* are *Carbuncles*, or *Pearls*; nor one
Of all her borders but's a *precious stone*,
None *Common* nor o'th' *baser* sort are here,
Nor rough, but squar'd and *polisht* every where;
Her *Beams* are *Cedars*, *Firr* her *Rafters* be,
Her *Tarrases* are of the *Algum-Tree*;
The *Thorn*, or *Crab-Tree*, here are not of use;
Who thinks them here Utensils, puts abuse
Upon the place, yea, on the Builder too;
Would they be thus controul'd in what they do?

Isa. 54. 11, 12. 2 *Chron.* 11.

With *Carved-work* of *Lilly*, and *Palm-Tree*,
With *Cherubims* and *Chains* adorned be
The *Doors*, the *Walls*, and *Pillars* of this Place,
Forbidden Beasts here must not shew their face.
With Grace like Gold, as with fine *Painting*, he
Will have this House *within* enriched be;
Fig-leaves nor *Rags*, must here keep out no cold,
This Builder covers all with *Cloth of Gold*,
Of *Needle-Work*, prickt more then once or twice
(The oftner prickt, still of the higher price)

Wrought by his Son, put on her by his merit,
Apply'd by Faith, revealed by the Spirit.

1 *King* 6. 35. *Psalm* 45. 13, 14: *Rom.* 1. 17.

III.

Of the Conveniencies of this House.

WIthin these Walls the Builder did *devise*
That there the *Housholders* might *Sa-*
Here is an *Altar*, and a *Laver* too, *crifice*;
And *Priests* abundance, *Temple-Work* to do;
Nor want they *Living* Offerings nor yet Fire,
Nor *holy* Garments; what Divine Desire
Commands, it has bestowed on this place;
Here be the *Censers*, here's the *Throne of Grace*;
None of the Housholders need go else where,
To Offer Incense, or *Good-News* to hear.

Heb. 13. 10, 15. *Tit.* 3. 5. 1 *Pet.* 2. 9.

A *Throne* for *Judgment* he did here Erect,
Vertue to cherish, *Folly* to detect;
Statutes and Laws, unto this House he gave,
To teach who to Condemn, and who to Save:
By things thus wholsom taught is every Brother
To fear his God, and to love one another.

1 *Cor.* 6. 4. *Rev.* 16. 17.

And

And now for *Pleasure, Solace, Recreation,*
Here's such as helpeth forward Man's Salvation
Equal to these none can be found else where,
All else turn to *Profuseness*, Sin and Care.
So situate it is, *so* roomthy fair,
So Warm, *so* Blessed, with such wholsome Air;
That 'tis enticing: who so wishes well
To his Souls health, should covet here to dwell.
Here's necessaries, and what will delight,
The godly Ear, the Pallate with the Sight,
Of each degree and Sex; here's every thing
To please a Beggar, and delight a King.
Chambers and *Galleries*, he did invent,
Both for a *Prospect* and a *Retirement*.
For such as unto *Musick* do incline,
Here are both *Harps* and *Psalteries* divine;
Her *Cellars* and *Banqueting-House* have been
In former days, a Pallace for a Queen;
O House what Title to thee can be given,
So fit as that, which Men do give to Heaven!

Cant. 1. 4. *Chap.* 7. 5. 2 *Chron.* 9. 11. *Cant.* 2. 4.

IV.

Of the Strength and Defence of this House.

THis House you may be sure will always *stand*
She's *builded* on a *Rock*, not on the *Sand*;
Storms, *Rain*, yea *Floods* have oft upon her beat;
Yet stands She, here's a proof She is no *cheat*;
Fear not therefore in her for to abide,
She keeps her ground, come Weather, Wind (or Tide.
Her *Corner-Stone* has many times been try'd,
But never could the Scorn, or Rage, or Pride,
Of all her Foes, by what force they could make,
Destroy her *Battlements*, or *Ground-Work* shake.
Here's God the Lord *encamping round about*
His dwelling-place; nor ought we once to doubt
But that he as a *Watch-Man* succour will
Those that do dwell upon his Holy Hill.
A Wall of Fire about her I will be
And Glory in the midst of her, and she
Shall be the place where I my name record;
Here I will come and bless you, saith the Lord.

Mat. 16. 18. *Luke* 6. 48. *Isa.* 28. 16. *Zech.* 2. 5. *Chap.* 9. 8. *Exod.* 20. 24.

The

The holy *Watchers* at her *Gates* do stand,
With their destroying Weapons in their hand.
Those to defend that in this House do dwell
From all her Enemies in Earth and Hell;
Safety! Where is it, *If it is not here?*
God dwelleth in her, doth for her appear,
To help her early, and her Foes confound,
And unto her will make his Grace abound;
Safety is here, and also that advance,
Will make a Beggar sing, a Cripple dance.

Rev. 21. 12. *Psalm* 46, 1. 5. *Psalm* 48. 3
Psalm 113 7.

V.

The Delicateness of the Situation of this House.

AS her Foundation and her Beauty's much;
Conveniences, and her Defences such
As none can parallel, so doth the Field
About her, richest, rarest Dainties yield.
Moriah where *Isaac* was Offered,
Where *David* from his Sin was ransomed;
Where *Solomon* the Temple did erect,
Compar'd with this, is worthy no respect;

Under the very *Threshold* of this place
Arise those *goodly springs* of lasting grace,
Whose *Christal Streams* minister Life to those
That here of Love to her, make their repose;
Sweet is her *Air*, (as one may well infer,)
Cause 'tis the *breathings of the Comforter.*
The *Pomgranates* at all her gates do grow,
Mandrakes and *Vines*, with other dainties mo;
Her *Gardens* yield the *Chief*, the richest *Spice*,
Surpassing them of *Adam's Paradice*;
Here be sweet *Oyntments* and the best of *Gums*;
Here *runs* the *Milk*, here *drops* the *Honey-Combs.*
Here are *Perfumes* most pleasant to the sence,
Here grows the goodly Trees of *Frankinsence*;
Her *Arbors*, *Walks*, *Fountains* and *pleasant*
(Springs,
Delightful formerly have been to *Kings.*

Ezek. 47. 1. *Solom.* 1. 7. 12. 13. *Song* 4. 12. 13. 14. 15. 16.

Such *Mountains* round about this House do
(stand
As one from thence may see the Holy Land;
Her Fields are *fertile*, do abound with Corn;
The *Lillies* fair, her *Valleys* do adorn.
The *Birds* that do come hither every spring,
For *Birds*, *they are the very best that Sing.*

Her

Her *Friends*, her *Neighbours* too, do call her (blest
Angels do here go by, turn in and rest.
The road to *Paradice* lies by her *Gate*,
Here *Pilgrims* do themselves *accommodate*
With *Bed* and *Board*, and do such *Stories tell*
As do for Truth and Profit, all excell.
Nor doth the *Porter* here say any nay,
That hither would turn in, that here would (stay
This House is Rent-free; here the man may dwell
That Loves his Landlord, Rules his Passions well.

Psalm 125. 2. *Song* 2. 1. *Vers.* 11, 12. *Psal.* 48. 2. *Heb.* 13. 2. *Gen.* 28. 17.

VI.

The way of Receiving those that would here Inhabit.

AND wouldst thou know the customs of this (place
How Men are here admitted to this Grace;
And consequently whether thou mayst be
Made one of this most blest Fraternitie?

Com

Come hither then, unto me lend an ear;
And what is doubtfull, to thee I will clear.

1. This place, as *Mercies Arms*, ſtands ope to (thoſe
That their own happineſs us'd to oppoſe;
Thoſe under Hedges, *High-Way Men*, or they
That would not God nor yet good Men Obey;
Thoſe that among the *buſhes* us'd to *brouze*,
Or under *Hedges* us'd themſelves to *louze*.
The *vileſt men*, of Sinners who are chief,
A Fornicator, Lyar, or a Thief,
May turn in hither, here take up and dwell
With thoſe who ranſom'd are from Death and (Hell

Luk. 14. 23. 1 *Tim.* 1. 15. 1 *Cor.* 6. 9, 10.

2. This place, as *Hoſpitals*, will entertain,
Thoſe which the lofty of this World *diſdain*:
The *Poor*, the *Lame*, the *Maimed*, *Halt* and (*Blind*,
The *Leprous*, and *Poſſeſſed* too, may find
Free welcome here, as alſo ſuch relief
As eaſe them will of Trouble, Pain and Grief.

Ezek. 34. 16. *Luke* 14. 21. *Mark* 16. 9.

3. This

3. This place, as *David's Heart*, with free-
(consent
Opes to th' Distressed, and the Discontent;
Who is in Debt, that has not wherewithal
To quit his Scores, may here be free from thrall;
That Man that fears the *Bayliff* or the *Jail*,
May find one here that will become his Bail.

4. Art thou bound over to the *great Assize*,
For harkning to the Devil and his Lyes;
Art thou *affraid* thereat to shew thy head,
For fear thou then be sent unto the dead?
Thou may'st come hither here is room and
(place
For such as willingly would live by Grace.

1 *Sam.* 22. 2. *Luke* 7. 41, 42. *Acts* 16. 30, 31, 32.

5. This place, as *Fathers House*, in former
Is a Receptacle for *Run-a-ways*;
(Days
He that like to the *Ox* backsliden is,
Forfeited hath for Sin his share of bliss;
May yet come hither, here is room and rest;
Of old such have come hither and been blest.
Had this been false, O woe had been to
(*David!*
Nor *Peter*, had nor *Magdalen* been saved,

Nor

Nor *Jonah*, nor *Mannasses*, nor the rest;
No *Run-a-way* from God, could a been blest
With kind reception at his hands; *Return*,
Would here a come to late, if nought but *burn*
Had been the lot of the Blacksliding man:
But we are told there's no rebellion can
Prevent, or hinder him from being sav'd,
That Mercy heartily of God hath crav'd;
She that went from her God to play the Whore,
Returning may be as she was before;
He that refuses to his God to turn,
That is resolved in Hell-Fire to burn;
If he bethinks himself and turns again,
May find them here that will him entertain.

Luke 15. 1*Sam.* 12 *and* 13 *Chapters Luke* 22. 61. *Jonah* 1. 2 *Chron* 33. *Jer.* 3. 1, 2, 3, 4, 5, 6, *Rom.* 10. 21.

6. But bring thou with thee a *Certificate*,
To shew thou seest thy self most *desolate*;
Writ by the Master, with Repentance *seal'd*,
To shew also that here thou wouldst be *heal'd*,
By those *fair leaves* of that most blessed *Tree*,
By which alone *poor Sinners healed* be;
And that thou dost abhor thee for thy ways,
And wouldst in Holiness spend all thy days;

And here be entertain'd; or thou wilt find
To entertain thee here are none enclin'd.

Acts 9. 26, 27. *Revel.* 21. 27. *Chap.* 22. 14, 15.

VII.

Of the Governours of this House.

THe *Governours* that here in Office are,
Such be as Service do with *Love and Care*
Not *Swerving* from the *Rule*, nor yet intrude
Upon *each others* Work, nor are they *rude*
In managing *their own*: But to their trust
They labour to be *Honest*, *Faithful*, *Just*.

1. The *Chief* is he, who is the Lord of all,
The *Saviour*; some him *Physician* call.
He's cloth'd in *shining raiment* to the ground,
A Golden *Girdle* doth *begirt* him round;
His *Head* and *Hairs* are *white* as any Snow,
His *Eyes* are like a *flame* of *Fire* also;
His *Feet* are like *fine Brass* as if they burn'd
Within a Furnace, or to Fire was turn'd;
His *Voice* doth like to many *Waters* sound,
In his *Right-Hand*, *Seven glittering Stars* are
(found

Ou

Out of his *Mouth* goes a *Two Edged Sword*,
Sharper then any (*'tis his holy Word*)
And for his *Countenance*, 'tis as the *Sun*
Which *shineth* in its strenghth, till day is done.
His name is call'd Holy, The *Word of God*;
The *Wine-press* of his Fathers wrath he trod;
At all the power of Sin he doth deride,
The *Keys of Hell and Death hang at his side.*
This is our Governour, this is the chief,
From this *Physician* comes our Souls relief.
He is the *Tree* of Life and *hidden Manna*;
'Tis he to whom the Children *sing Hosanna.*
The *white stone* he doth give with a *new name*,
In Heaven and Earth he is of worthy fame.
This man hath Death destroy'd, and slain (the Devil,
And doth secure all his from damning evil;
He is the Prince of Life, the Prince of Peace;
He doth us from the bonds of Death release.
His Work is properly his own; nor may,
In what he doth, another say him nay.

Heb. 3. 6. *Rev.* 1. 12, 13, 14, 15, 16, 17, *Rev.* 19. 13. *Chap.* 1. 18.

'Tis he who pays our *Hospitalian* scores,
He's here to *search*, *supple*, and *bind* up *Sores*;
He is our *Plaister-maker*, he applyes
Them to our Wounds, *He wipes our wetted Eyes.*

'Tis

'Tis he that gives us *cups* of *Consolation*,
'Tis he renews the *hopes* of our *Salvation*.
He'll take our parts, oft times to us unknown,
And make as if our failings were his own;
He'll plead with God, his Name and doings too,
Anp save us will, from those would us undo.

Luke 10. 33. 34. 35. *Mat.* 8 17. *Luk.* 22. 31. 32.

His Name is as an *Oyntment* poured forth;
'Tis sweet from East to West, from South to North.
He's *White* and *Ruddy*; yea of all the chief,
His *golden* Head is rich beyond belief.
His *Eyes* are like the *Doves* which Waters wet,
Well washt with Milk, and also fitly set,
His *Cheeks* as *beds* of *Spices*, and sweet flowers
He us'd to water with those christal showers,
Which often flowed from his cloudy Eyes
Better by far then what comes from the Skies.
His *Lips* like *Lilies*, *drop sweet-smelling-Mirrh*,
Scenting as do those of the Comforter.
His *Hands* are as *Gold Rings* set with the Beryls,
By them we are delivered out of Perils:
His *Legs* like *Marble*, stand in *Boots* of *Gold*,
His *Countenance* is ex'lent to behold.

His

His *Mouth* it is of all a Mouth most sweet,
O Kiss me then, Lord, every time we meet!
Thy *sugard Lips*, Lord, let them sweeten (mine)
With the most blessed scent of things divine.

Song. 1. 1, 2, 3. *Chap* 5: 10, 11, 12, 13, 14, 15, 16.

2. This is one *Governour*; and next in place,
One call'd the *Ghost*, in Honour and in Grace
No whit inferiour to Him; and He
Will also in this House our helper be.
He 'twas who did at first *brood* the Creation;
And he's the cause of Man's *Regeneration*.
'Tis he by whom the Heavens were *garnished*,
With all their host they then abroad did spread
(Like Spangles, Pearls, Diamonds or richest (Gems)
Far Richer then the fairest Diadems.
'Twas he who with his *Cloven Tongues* of *fire*
Made all those wise ones of the World admire,
Who heard his Breathing in unlearned men,
O Blessed Ruler! now the same as then!
His work our mind is to *illuminate*
With things *divine*, and to *accommodate*
Us with those Graces, which will us adorn,
And make us look like men indeed *New-Born*.
For our *Inheritance* he makes us *meet*;
He makes us also in this World *discreet*.

Prudent

Prudent and *Wise* in what we take in hand,
To *do* and *suffer* at our Lords command.

'Tis he that *leads* us to the *Tomb* and *Cross*,
When *Jesus Crucified* and *Bury'd* was;
He shews us also, that he did *revive*,
And doth *assure* us that he is *alive*;
And doth *improve* the merit of his Blood,
At Graces Throne, for our Eternal Good.

Dark *Riddles* he doth here to us unfold,
Yea makes us things *Invisible* behold.
He sheds *abroad* God's Love in every Heart,
Where he doth dwell, yea to them doth impart
Such tokens of a future Happiness,
That's past the Tongue of Angels to express.

'Tis he which helpeth us, *that* to perform,
Whether *Becalm'd*, or whether in a *Storm*,
Which God commands: without him we do
That's Good, either in *Deed*, or *Word*, or (nought
(*Thought*.

Gen. 1. 1, 2, 3. *Job* 26. 13. *Acts* 2. 1, 2, 3, 4. *Ephes.* 1. 18, 19, 20. *Mark* 15. 14. *John* 16. 13. 1 *Cor.* 14. 2. *Rom.* 5. 5. *Chap.* 8. 26, 27. 2 *Cor.* 3. 4.

'Tis he that doth with *Jewels* us bedeck,
'Tis he puts *chains* of Gold about our *Neck*;
'Tis he that doth us with *fine Linnen gird*,
That maketh us oft times *live as a Bird*.

That cureth us of all our doubts and fears,
Puts *Bracelets* on our Hands, *Rings* on our Ears;
He *Sanctifies* our Persons, he *perfumes*
Our Spirits also, he our Lust consumes;
Our Stinking Breath he sweetens, so that we
To God and all good Men sweet-scented be;
He sets Gods mark upon us, and doth seal
Us unto Life, and Life to us reveal.

Ezek. 16. 10, 11, 12, 13, 14. *Rom.* 15. 13. 1 *Cor.* 6. 11. *Isa.* 4. 4. *Colos.* 4. 6.

3. Another sort of Officers; here are,
But such as must not with these first compare;
They're under-Officers, but serviceable,
Not only here to *Rule*, but wait at *Table*.
Those clothed are with Linnen, fine and white,
They glister as the Stars of darksome Night.
They have Saint *Peters Keys*, and *Aarons Rod*;
They *ope* and *shut*, they *bind* and *loose* for God.
The chief of these are *Watch-men*, they have (power
To mount on high and to ascend the *Tower*
Of this brave Fabrick, and from thence to see
Who keeps their ground, and who the straglers (be.
These have their Trumpet, when they do it (sound
The *Mountains* Eccho, yea it *shakes* the ground.

With it they also sound out an Alarm,
When they perceive the least mischief or harm
Is coming, so they do this House secure
There from, or else *prepare* it to endure
Most manfully the Cross, and so attain
The Crown which for the *Victor* doth remain.

Revel. 1. 20. *Matt.* 16. 19. *Ezek.* 33. 3, 4, 5, 6.

This Officer is call'd a *Steward* too,
'Cause with his Masters *Cash* he has to do,
And has Authority it to disburst
To those that want, or for that Treasure thirst.
The Distributor of the word of Grace
He is, and at his Mouth, when he's in place,
They seek the Law, he also bids them do it,
He shews them Sin, and learns them to eschew it.
By this example too he shews them how
To keep their Garments clean, their knees bow
Before the King, when he comes into place;
And when they do him supplicate for Grace.

1 *Cor.* 4. 1. 1 *Pet.* 4. 10. *Luke* 12. 42. *Tit.* 1. 7.

Another *Badge* this Officer doth wear,
Is that of *Overseer*; because the *care*
Of the *Whole House* is with him, he's to see
They nothing want, nor yet abused be

y false *Intruders*, *Doctrines*, or (perchance)
the misplacing of an *Ordinance*.
hese also are to see they *wander* not
om *Place* or *Duty*, least they get a *blot*
o their *Profession*, or bring some Disease,
on the whole, or get a trick to lease,
r Lye unto their God, by doing what
y Sacred Statutes he commanded not.

Acts 20. 28.

Call them your *Cooks*, they're skill'd in dres-
(sing Food,
o nourish Weak, and Strong, and cleanse the
(*Blood*:
hey've *Milk* for *Babes*, strong *Meat* for *Men*
(of Age;
ood fit for who are *Simple*, who are *Sage*.
hen the great *Pot* goes on, as oft it doth,
hey put not *Coloquintida* in Broth,
s do those Younglings, Fondlings of their
(skill,
Who make not what's so apt to cure as kill.

Luke 12. 42. 2 *King* 4. 38, 39, 40.

They are your *Sub-Physicians*, and know
What sickness you are incident unto;
et them but feel your *Pulse*, and they will tell
ou quickly whether you are Sick or Well.

Have

Have you the *Staggers*? They can help you ther
Or if the *Falling-Sickness*, or do fear
A *Lethargy*, a *Feaver*, or the *Gout*,
God blessing of their skill, you need not doub
A cure, for long Experience has made
These Officers the Masters of their Trade.
Their Physick works by *Purge* and *Vomit* too,
Fear not, nor full nor fasting, but it will do,
Have but a care and see you catch no Cold,
And with their Physick then you may be bold.

Mat. 10. 8. *Heb.* 9. 14. 2 *Pet.* 2. 18.

You may them Prophets call, for they can te
Of things to come, yea, here they do excell.
They Prophesie of Mans *future event*,
Whether to *Weal* or *Woe* his mind is bent,
Yea, so expert are they in their *Predictions*,
Their *Arguments* so full are of *Convictions*,
That none who hear them, but are forc'd

Wo unto them who wander from the way.
Art bound for Hell against all *wind and weathe*
Or art thou one a going backward thither?
Or dost thou *wink* because thou wouldst not *see*
Or dost thou *sideling* go, and wouldst not be
Suspected? *Yet these Prophets can thee tell,*
Which way thou art a going down to Hell.
For him that would Eternal *Life* attain,
Yet will not part with all, *that Life to gain*,

But keepeth *some* thing close, he should *forsake*,
Or slips the *time*, in which he should *awake*;
Or *saith* he lets go all; yet *keepeth* some
Of what will make him lose the world to come.
These Prophets can tell such a man his state,
And what at last will surely be his fate.

If thou art one who tradeth in *both* ways,
God's *now*, the Devil's *then*; or if delays
Thou mak'st of *coming* to thy God for Life;
Or if thy *Light*, and *Lusts* are at a *strife*
About who should be *master* of thy *Soul*,
And loves't *one*, the other dost *controul*;
These Prophets tell thee can, which way thou (bendest,
On which thou frown'st, to which a hand thou (lendest.
Art one of *those* whose *fears* do go beyond
Their *faith*? when thou *should'st hope*, dost thou (*despond*?
Dost keep thine Eye upon what thou hast done,
And yet hast Licence to look on the Sun?
Dost thou so covet *more*, as not to *be*
Affected with the *Grace* bestow'd on *thee*?
Art *like* to him, that needs must step a Mile
At every stride, or think it not worth while
To follow *Christ*? These Prophets they can tell
To cure this thy Disease, and make thee well.

Acts 15. 32. 1 *Cor.* 14. 31. *Acts* 8. 20, 21, 22.
2 *Tim.* 3. 6. *Tit.* 1. 16. *Luke* 22. 32. *Song.* 1. 4.

This

This Officer is also call'd a Guide,
Nor should the People but keep by his side;
Or tread his Steps in all the paths they walk,
By his Example they should Do and Talk.

He is to be to them instead of Eyes,
He must before them go in any wise;
And he must lead them by the Water-side,
This is the work of this our Faithful Guide.

Since Snares and Traps, and Grins are set
(us
Since here's a Hole, and there is spread a Net
O let no body at my Muse deride,
No man can Travel here without a Guide.

Here's Tempting Apples, here are Bait
(Hook
With Turning, Twisting, Cramping, Tangl
(Croo
Close by the way; wo then to them betide,
That dares to venture here without a Guide.

Here haunt the Fairies with their chantin
(Voices
Fiends like to Angels, to bewitch our choices,
Baits for the Flesh lie here on every side:
Who dares set here one foot without a Guide?
Master *Delusion* dwelleth by our walks,
Who with Confusion, Sings and Prays and talks
He says the straight Path's his, and ours th
What then can we do here without a Guide? (wid
Let God then give our Leaders always Eye
Yea let him make them Holy, Bold, and Wise

And help us fast by them for to abide,
And suffer not the Blind to be our Guide.

Luke 1. 79. *Psal.* 78. 72. *Mat.* 23. 16, 24.

4. Here are of Rulers, yet another sort,
Such as direct our *manners* to comport
With our Professed Faith, that we to view,
May let *Beholders* know that we are *new*.
These are our *Conversations* to inspect,
And us in our employments to direct,
That we in *Faith* and *Love* do every thing,
That *reacheth* from the *Peasant* to the *King*.
That there may be no scandal in our ways,
Nor yet in our *Profession* all our days.
These should after our Busie-Bodies look,
Tale bearers also they have undertook
To keep in order, also they must see
None that can *work* among us Idle be,
Farrs Disords, *Frauds*, with *Grievances* and wrongs,
These they're to regulate; to them belongs
The *Judgment* of all matters of this kind,
And happy is the House thus *Disciplin'd*.

Rom. 12. 8. 1 *Cor.* 12, 28. 1 *Tim.* 5. 17. 1 *Thes.* 5. 12, 13. 14. 1 *Cor* 6. 4.

5. Another sort of Officers we have
Deacons we call them, 'cause their work's to save
And

And distribute those Crumbs of Charity
Unto the Poor, for their Subsistency.
That contributed is for their relief,
Which of their bus'ness is indeed the chief.
These must be Grave, not of a double Tongue,
Not given to Wine, nor apt to do a Wrong
Unto the Poor, through love to *Lucre.* (Ju
In this their Office, *Faithful* to their *Trust*)
The *Wife* must answer here as Face doth Face,
The *Husband's* fitness to his work and place,
That ground of *Scandal* or of *Jealousie*
Obstructs not proof that he most zealously
Performs his Office well, for then shall he
Be bold in Faith, and get a good degree
Of Credit with the Church; yea what is mo
He shall possess the Blessings of the Poor.

His Wisdom teach him will, to find out wh
Is poor of *Idleness*, and who comes to
A low Estate by Sickness, Age, or 'cause
The want of *Limbs*, or *Sight*, or work it was,
That brought them to it; or such destiny
As sometimes maketh low, who once were hig
They must remember too that some there
Who *Halt* before they're *Lame*, while others ca
Not to make known their wants, they'll rather di
Then charge the Churches with their *Poverty*.
This done, they must bestow as they see cause
Making the Word, the Rule; and Want, the La
By which they Act, and then they need not pan

The *Table* of the Lord he also must
Provide for, 'tis his Duty and his Trust.
The Teacher too should have his Table spread
By him, thus should his *House* be clad and fed;
Thus he serves *Tables* with the Churches stock,
And so becomes a blessing to the flock.

Acts 6. 1, 2, 3, 4, 5, 6. 2 *Tim.* 3. 8. *Acts* 6. 1; 3.

6. I read of *Widows* also that should be
Imployed here for further decency;
I dare not say they are in *Office*, tho
A Service here they are appointed to;
They must be very *Aged*, *Trusty*, *Meek*,
Such who have done much good, that do not seek
Themselves; they must be *Humble*, *Pitiful*,
Or they will make their Service void and null.
These are to Teach the *Younger Women* what
Is proper to their Sex and State, what not;
To be discreet, keepers at Home, and Chast;
To love their Husbands, to be Good, shame-Fac'd;
Children to bear, to Love them, and to *flye*
What to the Gospel would be Infamy.
I think these to the Sick should look also,
A Work unfit for younger Ones to do.
Wherefore he saith, *The younger Ones refuse*;
Perhaps because their weakness would abuse
Them

Them, and subject them unto great disgrace,
When such a one as *Amnon* is in place.
And since the good Old Woman this must do
'Tis fit she should be Fed and Cloathed too,
Out of the Deacons Purse, let it so be;
And let this be her Service constantly.

1 *Tim* 5. 9. *Tit.* 2. 3. 4. 5. 1 *Tim.* 5. 11. 2 *Sam.* 13. 6, 7, 8, 9, 10, 11, 12, 13, 14. 1 *Tim.* 5. 16.

IX.

The Order and manner of the Government here.

AS I have shew'd you who in Office are,
So I will tell you how and with what care
Those here intrusted with the Government,
Keep to the Statutes made to that intent.
By Rules Divine this House is Governed;
Not *Sanguinary* ones, nor taught nor fed
By Humane Precepts: for the *Scripture* saith,
The Word's our ghostly Food; Food for our Faith.
Nor are all forced to the same degree
In things *Divine*, tho all exhorted be

To

To the most absolute proficiency
That Law or Duty can to them discry.

Mat. 28. 18, 19, 20. *Luk.* 10. 54, 55, 56. *Colos.* 2. 20, 21, 22. *Philip.* 3. 17.

Alas here's *Children*, here are great with (Young;
Here are the *Sick* and *Weak*, as well as *Strong*.
Here are the *Cedar*, *Shrub*, and *bruised Reed*;
Yea, here are such who wounded are, and *bleed*,
As here are some who in their *Grammar* be,
So here are others in their *A B C*.
Some apt to Teach, and others hard to Learn;
Some far off, others can scarce discern
That which is set before them in the Glass;
Others forgetful are, and so let pass,
Or slip out of their mind what they did hear
But now, so great our differences appear

1 *John* 2. 1, 2, 3, 4, 5, 6. *Ephes.* 3. 18. *Heb.* 5. 12, 13.

Wherefore our *Jacobs* must have special care
They drive their Flocks, but as their Flocks (can bare;
For if they be o're driven, presently
They will be Sick, or cast their Young, or dye.
The Laws therefore are more and less of force,
According as they bring us to the Source,

Or

Or Head, or Fountain, or are more remote
To what at first we should our selves devote.
Be we then wise in handling of the Laws,
Not making a confused noise like Daws
In Chambers, yea let us seek to excell,
To each mans profit; this is ruling well.
With *Fundamentals* then let us begin.
For they strike at the very root of Sin:
So the Foundation being strongly laid,
Let us go on, as the wise Builder said.
For I don't mean, we should at all disdain
Those that are *less*, we always should maintain
That due respect to either which is meet;
This is the way to sit at *Jesus* Feet.

Isa. 40. 11. *Gen.* 33 13. 1 *Cor.* 14. 12. 26. *Heb.* 6. 1, 2, 3. *Mat.* 28. 19, 20.

Repent I must, or I am cast away;
Believe I must; or nothing I Obey:
Love God I must, or nothing I can do,
That's worth so much as loosing of my Shoo.
If I do not bear after Christ, my Cross;
If Love to Holiness is at a loss;
If I my Lusts seek not to mortifie;
If to my self, my Flesh, I do not dye;
What Law, should I observ't, can do me good?
In little Duties Life hath never stood.

Luk. 13. 1. 2, 3. *Mar.* 16. 16. *Luk.* 14. 27 *Heb.* 12. 14.

One

One Reads, he Prays, he Catechises too;
But doth he nothing else, *what doth he do?*
I Read to know my Duty, I do pray
To God to help me do it day by day;
If this be not my end in what I do,
I am a Sot, an Hypocrite also.
I am *Baptiz'd*, what then? unless I dye
To Sin, I cover Folly with a Lye.
At the *Lords Table*, I do eat; what tho?
There some have eat their own Damnation too.
I will suppose, I Hear, I Sing, I Pray,
And that I am *Baptiz'd* without delay,
I will suppose I do much knowledge get,
And will also suppose that I am fit
To be a Preacher, yet nought profits me
If to the first, poor I a stranger be:
They are more weighty therefore, in compare,
These unto them, but *Mint* and *Annis* are.

John. 5. 39. *Luk.* 20. 47. *Mat.* 6. 5. *Act.* 8. 13. 23. 1 *Cor.* 11. 29. *Chap.* 13. 1, 2, 3, 4. *Mat.* 23. 23.

Not that I would the least of Duty slight,
Because the least Command of Divine Right
Requires that I my self subject thereto,
Wilful Resisters do them selves undo.
But let's keep order, let the first be first;
Repent, Believe and Love; and then, I trust

I have that Right which is Divine, to all
That is enjoyned, be they great or small.
Only I must as cautionary speak,
In one word more, a little to the Weak;
Thou must not suffer men so to enclose
Thee in their Judgments, as to discompose
Thee in that Faith and Peace thou hast with him.
This would be like the losing of a Limb;
Or like to him who thinks he doth not well,
Unless he lose the Kernel for the Shell.
Thou art no Captive, but a Child and Free;
Thou wast not made for Laws, but Laws for thee.
And thou must use them as thy light will bear it;
They that say otherwise, do rend and tear it;
More like to wicked Tyrants, who are (cruel
And add unto a little Fire, more Fuel.
But those who are True Shepherds of the Sheep,
To quench such burnings would most gladly (Weep.

But I am yet but upon Generals;
Particulars our Legislator calls
For at our Hands, and that in order too
Consummate what we have begun to do.

1. My Brother I must Love, in very deed.
I'm taught of God to do it: let me need
This Divine Duty, and perform it well,
Who loves his Brother, God in him doth dwell.

The

The argument which on me this imposes,
Smells like an Ointment, or the Sweetest Roses.

John 15. 17. 1 *Thes.* 4. 9. 1 *John* 4. 16. *Psal.* 133.

Shall God Love, shall he keep his Faith to me?
And shall not I? shall I unfaithful be?
Shall God love me a Sinner? and shall I
Not love a Saint? Yea shall my JESUS dye
To reconcile me to my God? and shall
I hate his Child, nor hear his wants that call
For my little Assisting of him? fie
On such a Spirit, on such cruelty;
Fie on the thought that would me alienate,
Or tempt me my worst Enemy to hate.

John 15. 17. 1 *Thes.* 4. 9. 1 *John* 4. 16. *Psalm.* 133. 1 *John* 4. 20. 21. *Mat.* 5. 43, 44, 45, 46, 47, 48.

2. He that dwells here, must also be a sharer in others griefs; must be a burden-bearer Among his Brethren, or he cannot do That which the blessed Gospel calls him to. In order hereunto, *Humility* Must be put on (it is our Livery) We must be clothed with it, if we will The Law Obey, our Masters mind fulfil. If this be so, then what should they do here, Who in their *Antick pranks* of Pride appear.

Let

Let lofty Men among you bear no sway;
The Lord beholds the Proud Man far away.
It is not fit that he inhabits there,
Where humbleness of mind should have the chair.
Can Pride be where a Soul for Mercy craves?
Shall Pride be found among Redeemed Slaves?
Shall he who Mercy from the Gallows brought,
Look High or Strut, or entertain a thought
That tends to tempt him to forget that fate,
To which for Sin he destin'd was of late,
And could not then at all deliver'd be,
But by anothers Death and Misery?
Pride is the unbecoming'st thing of all:
Besides, 'tis the fore-runner of a fall.
He that is Proud, soon in the dirt will lye,
But Honour followeth Humility.
Let each then count his Brother as his betters,
Let each esteem himself anothers Debtor,
Christ bids us learn of him humble to be,
Profession's Beauty is Humility.

Rom. 12. 15. *Gal.* 6. 2. *Pet.* 5. 5. *Psal.* 138. 6. *Luke* 18 13. *Isa* 45. 14. *Isa* 53. 5. *Prov.* 16. 18. *Mat.* 11. 29.

3. *Forgive* is here another Statute Law;
To be revenged, is not worth a Straw;
He that forgives shall also be forgiven,
Who doth not so, *must lose his part in Heaven;*

For must thou weary of this Duty be,
Cause God's not weary of Forgiving thee.

Ephes. 4. 32. *Mat.* 18. 34, 35. *Chap.* 6. 15. *Chap.* 18. 22.

Thou livest by Forgiveness, should a stop
Be put thereto *one moment*, thou wouldst drop
Into the Mouth of Hell. Then let this *move*
Thee thy dear Brother *to forgive in Love.*

Eph. 4. 32. *Mat.* 18. 34, 35. *Chap.* 6. 15. *Chap.* 18.

And we are bid in our *forgivenesses*
To *do* as God *doth* in forgiving *his.*
If *any* has a quarrel against *any*,
As *quarrels* we have *oft* against a *many*)
Why then, as God, *for Christs sake pardons you*,
For Christs sake, *pardon thou thy Brother too.*
We say, *What freely comes, doth freely go*;
Then let all our forgivenesses be so.
If sure God *heartily* forgiveth thee,
Thy loving Brother, *prethee* forgive me;
But then in thy forgiveness be upright;
Do't with thy Heart, or thou'rt an Hypocrite.

Mat. 18. 32, 35. 2 *Cor.* 2. 10. *Jer.* 32. 41. *Matt.* 18. 35.

4. As we *forgive*, so we must *watch and pray*
For Enemies we have, that *night* and *day*;
Should we not *watch*, would soon our Grace
(*spoile*
Should we not *pray*, would our poor Souls *de-*
(*file*
Without a *watch*, resist a Foe who can?
Who *prayr* not, is not like to play the man;
Complain that he is overcome, he may;
But who would win the Field, must Watch and
(Pray
Who watches, should know who and who's to-
(gether
Know we not Friends from Foes, how know we
(whether
Of them to Fight, or which to entertain?
Some have instead of Foes, Familiars slain:
Sometimes a Lust will get into the place,
Or Work, or Office, of some worthy grace;
Till it has brought our Souls to great decay.
Unless we diligently *Watch and Pray*,
Our *Pride* will our *Humility* precede;
By th* Nose, our Unbelief our Faith will lead.
Self-love will be where *Self-Denyal* should;
And *Passion* heat, what *Patience* sometime
(coold:
And thus it will be with us Night and Day
Unless we diligently *Watch and Pray*.

Mat. 26. 41. 1 *Cor.* 16. 13. *Ephes.* 6. 13, 14.

15, 16, 17, 18. 1 *Pet.* 5. 8, 9. *Heb.* 12. 15. *Luk.* 21. 34, 35. *Heb.* 3. 12, 13. *Acts* 20, 30, 31. 1 *Thes.* 5. 6. 2 *Tim.* 4. 5. 1 *Pet.* 4. 7.

Besides what these *Domesticks* do, there are
Abroad such Foes as wait us to ensnare;
Yea, they against us stand in Battle-ray,
And will us spoil, unless we *Watch and Pray*.
There is the World with all its Vanities,
There is the Devil with a thousand Lyes;
There are False Brethren with their fair Colu-
(sions
Also False Doctrines with their strong delusions;
These will us take, yea carry us away,
From what is Good, unless we *Watch and Pray*.
Long Life to many, is a fearful Snare;
Of Sudden Death we also need beware;
The *Smiles* and *Frowns* of men, Temptations be;
And there's a Bait in all we hear or see:
Let them who can to any shew a way,
How they should live, that cannot Watch and Pray.

Luk. 8. 14. 1 *Pet.* 5. 8. *Acts* 20. 30, 31.

Nor is't enough to keep all well within,
Nor yet to keep all out that would be Sin,
If entertain'd; I must my self concern
With my dear Brother, as I do discern
Him tempted, or a wandring from the way;
Else as I should, I do not *Watch and Pray*.

Pray

Pray then and *watch*, be thou no *drowzy sleeper*;
Grudge, nor refuse to be thy *Brothers keeper*.
See'st thou thy Brothers Graces *at an Ebb*?
Is his *heel taken* in the Spiders Web?
Pray for thy Brother, if that will not do,
To him, and warn him of the *present Woe*
That is upon him, *if he shall thee hear*,
Thou Wilt a Saviour to him appear.

Heb. 12. 15. *Gen.* 4. 9. 1 *Thes.* 5. 14. *Jam.* 5. 20.

5. *Sincerity*, to that we are enjoyn'd;
For I do in our blessed *Law-book* find,
That *Duties*, how well done so e'er they seem
With our great *God*, are but of small esteem,
If not *sincerely* done: then have a care,
For *Hypocrites* are hateful every where.
Things we *may* do, *yea*, *and may let men see*
Us do them too, design but honestly;
Vain-glorionsly let us not seek for praise,
Vain-glory's *nothing worth* in Gospel days.
Sincerity seeks not an *open* place
To do, tho it does all with *open* face;
It loves *no* guises, nor disfigurations,
'Tis plain, 'tis simple, *hates* Equivocations.
Sincerity's that Grace by which we *poyse*,
And keep out Duties even: nor but *toys*
Are all we do, if no *Sincerity*
Attend our works, *lift it up ne'er so high*.

Sincerity makes *Heav'n* upon us ſmile,
Lo, here's a man in whom there is no guile!
Nathaniel, an *Iſraelite* indeed!
With Duties he ſincerely doth proceed;
Under the Figg-tree Heav'n ſaw him at Prayer;
There is but few do their Devotions there.
Sincerity! *Grace is thereto entail'd*,
The man that was ſincere, *God never fail'd*;
One Tear that falleth from Sincerity,
Is worth ten thouſand from Hypocriſy.

Geneſ. 24. 14. *Matt.* 23. 2 *Cor.* 1. 12. *Chap.* 2. 17. *Chap.* 8. 8. 1 *Pet.* 2. 1, 2. *Phil.* 1. 10. *John.* 1. 47, 48, 49. *Epheſ.* 6. 24.

Meekneſs is alſo here impos'd by Law,
froward Spirit is not worth a ſtraw.
froward Spirit is a *bane* to reſt,
They *find it ſo*, who lodge it in their Breaſt.
A *froward Spirit* ſuits with *Self-denial*,
With taking up the *Croſs*, and ev'ry *Tryal*;
As *Cats* and *Dogs*, together by the Ears;
As *ſcornful* men do ſuit with Frumps and Jears.
Meek as a Lamb, mute as a Fiſh, is brave;
When Anger *boyls*, and Paſſions *rave* do crave!
The *meek* God will in Paths of Judgment guide,
Good ſhall the *meek* eat, and be ſatisfi'd;
The Lord will lift the *meek* to higheſt Station,
Will Beautify the *meek* with his Salvation:

The

The *meek* are blest, the Earth they shall inher
The *meek* is better than the proud in Spirit.
Meekness will make you quiet, hardy, stron
To bear a Burden, and to put up Wrong.
Meekness, tho divers troubles you are in,
Will *bridle* Passion, be a *curb* to Sin.
Thus God sets forth the *meek* before our eyes
A *meek* and *quiet* Spirit God doth prize.

Job 5. 11. *Prov.* 2. 12. *Chap.* 16. 28. *Chap.* 20. *Chap.* 22. 5. *Col.* 3. 12. *Ephes.* 4. 1 *Tim.* 6. 11. *Tit.* 3. 2. *Psal.* 25. 9. *Psal.* 22. 26. *Psal.* 147. 6. *Psal.* 149. 4. *Psal.* 3 111. *Isa.* 29. 19. 1 *Pet.* 3. 4.

7. *Temp'rance* also is on this House impose
And whoso has it not, is greatly noted
By standers by, for greedy lustful men;
Nor can *all* we can say, excuse us, when
Intemp'rance any where to them shall be
Apparent; *tho we liberal Vices flee.*
Temperance, the Mother is, of *Moderation*
The *Beauty* also of our *Conversation*.
Temperance will our *affections* moderate,
And keep us from being *inordinate*
In our *Embraces*, or in our *Salutes*
Of what we have, also in our *pursuites*
Of more, and in a *Sedate* settlement
Of mind, will make's *in all states be content*;

or want we here an argument to prove,
hat who inordinate is, in his love
f Worldly things, doth better things defy,
nd slight Salvation for the *Butter-fly*.

Pet. 1. 6. *Phil.* 3. 18, 19. 1 *Cor.* 9. 25. *Phil.*
4. 11, 12, 13. *Prov.* 28. 5.

What argument can any man produce,
hy we should be intemperate in the use
f any Worldly good? Do we not see,
hat all these things from us a fleeting be?
hat can we hold? What can we keep from
(flying
om us? Is not each thing we have a dying?
My *House*, my *Wife*, my *Child*, they all grow
or *am I e'er the younger for my Gold*; Cold,
ere's none abiding, all things *fade* away,
or I at best, *am but a Clod of Clay*.

. 28. 1, 4. *Jam.* 1. 11. 1 *John.* 2. 17. *Gen.* 18. 14.

If that be true, *Man doth not live by Bread*,
e that has nothing else, must needs be dead;
ake Bread for what can in this world be found,
et all that therein is, is but a sound;
n empty sound, there is no life at all,
cannot save a Sparrow from her fall.

Let

Let us then use this World as we are bid;
And as in *Olden Times*, the Godly did.
Who *buy*, should be, as if they did possess
None of their purchase, nor themselves did bless
In what they have; And he that doth rejoyce
In what he hath, should rather out of choice,
Withdraw his mind from what he hath below,
And set his Heart on whether he must go.
For those that weep under their heavy Crosses,
Or that are broken with the Sence of Losses,
Let them remember, all things here are fading,
And, as to *Nature*, of a Self-degrading
And wasting temper; Yea, both *we* and *they*
Shall waste, and waste, until we waste away:
Let *Temperance* then, with *Moderation* be
As bounds to our *Affections*, when we see,
Or feel, or taste, or any ways enjoy
Things pleasing to the Flesh, lest we destroy
Our selves therewith, or bring our selves thereby
To Surfeits, Guilt, or Satans Slavery.

Deut. 8. 3. 1 *Cor.* 7. 29, 30, 31. *Col.* 3, 1, 2, *Gen.* 3. 19. *Luke.* 21. 34.

8. *Patience*, another Duty, as we find
In Holy Writ, is on this house enjoyn'd;
Her State, *while here*, is such, that she must have
This Grace abounding in her, or a slave

She'll

She'll quickly be unto their lusts and will,
That seek the mind of *Satan* to fulfil.
He who must bear all wrongs without resistance,
And that with *gladness* to, must have assistance
Continually from *Patience* thereunto,
Or he will find such work too hard to do.
Who meets with *Taunts*, with *Mocks*, with *Flouts* and *Squibs*,
With *Raileries*, *Reproaches*, *Checks* and *Snibs*;
Yea, he who for *well-doing* is abused,
Rob'd, Spoil'd, and Goal'd, and *every* way misused;
Has he not *Patience*, soon will be *offended*,
Yea his Profession too will soon be ended.
A Christian for *Religion* must not fight,
But put up *wrongs*, though he be in the *right*;
He must be merciful, loving and meek,
When they *smite* one, must turn the t'other Cheek.
He must not render Railing for Reviling,
Nor murmur when he sees himself a spoiling;
When they shall Curse, he must be sure to Bless,
And thus with *Patience must his Soul possess*.
I doubt our *tramper'd* Christians will not *down*
With what I say, yet I dare Pawn my *Gown*,
Do but compare my Notes with Sacred-story,
And you will find, *Patience* the way to Glory.
Patience under the Cross, a Duty is,
Whoso possesses it, belongs to Bliss;

If

If it its *present work* accomplisheth;
If it holds *out*, and still abideth with
The *Truth*; then may we look for that reward,
Promised at the coming of the Lord.

Jam. 5. 7, 8. *Rom.* 12. 12. *Heb.* 6. 15. *Rev.* 13. 10. *Chap.* 14. 12. 2 *Cor.* 6. 4, 5, 6, 7, & 1 *Cor.* 4. 12, 13. *Mat.* 13. 21. *Matt.* 5. 38, 39, 40, 41. + *Pet.* 3. 8, 9. *Job.* 18. 19, 11. *Heb.* 6. 15. *Luke* 21. 19. *Jam.* 1. 3, 4. *Jam.* 5. 7, 9.

9. To entertain Good Men let's not forget
Some by so doing have had benefit;
Yea for to Recompence this act of theirs,
Angels have lodged with them unawares.
Yea to encourage such a work as this,
The Lord himself makes it a Note of his,
When Hungry or when Thirsty I have been,
Or when a Stranger, you did take me in.
Strangers should not to Strangers but be kind,
Specially if conferring Notes they find
Themselves, tho Strangers here, one Brother-hood,
And Heirs, joynt Heirs, of Everlasting Good;
These should, as *Mothers Sons*, when they do meet
In a strange Countrey, one another greet
With welcom; come in; Brother, how dost do?
Whether art wandring? Prethee let me know
Thy state? Do'st want or Meat, or Drink, or Cloth?
Art weary? Let me wash thy Feet, I'm loth

Thou

Thou shouldst depart, abide with me all Night,
Pursue thy Journey with the Morning Light.

Heb. 13. 1, 2. *Mat.* 25. 35, 36, 37, 38, 39, 40
Judg. 16. 16, 17, 18, 19, 20, 21.

X.

The way of reducing what's amiss, into Order here.

Altho this House thus honourable is,
Yet 'tis not *Sinless*, many things amiss
Do *happen here*, wherefore them to redress,
We must keep to our Rules of Righteousness;
Nor must we think it strange, if Sin shall be
Where Vertue is; do'nt not all men plainly see
That in the holy Temple there was dust,
That to our *very Gold*, there cleaveth rust?
In *Abrahams* Family, was a Detider
I'th' Palace of a King, will be the Spider.

Chron. 29. 16, 17. *Gen.* 21. 9. *Prov.* 30. 28.

Who saith, We have *no Sin*, doth also say
We have *no need* at all to *watch and pray*;

To

To live by Faith, the Flesh to Mortify,
Or of more of the Spirit, to Sanctify
Our Nature: All this wholly needless is
With him, who as to this, has nought amiss.
But we confess, *'cause we would not be Liers,*
That we still feel the motions and desires
Of Sin within us, and should fall away,
Did not *Christ* intercede, and for us pray.

1 *John* 1. 8, 10. *Luke* 22. 32. *Heb.* 7. 25.

We therefore do *conclude* that Sin is here,
But that it may not to our *shame* appear,
We have our *Rules*, thereby with it to deal,
And *Plaisters* too, our deadly Wounds to heal.
And seeing *Idleness* gives great occasions
To'th' *Flesh*, to make it's *rude* and *bold* invasi-
(sions
Upon good *Orders*, 'tis ordain'd we see,
That *none* dwell here, but such as *workers* be;
So plain's the Law for this, and so *compleat*,
It bids who will *not* work, *forbear* to eat;
Let then each one, be *diligent* to do
What *Grace* or *Nature* doth oblige them to.
Who have no need to work for Meat or
Cloath,
Should work for those that want. Not that the
(Sloath
Of Idleness should be encouraged,
But that those, poor indeed, be Clad and Fed.

Dort

Dorcas did thus, and 'tis to sacred Story
Committed, for her *praise* and *lasting Glory*.

2 *Thes.* 3. 10 *Acts* 9. 36, 37, 38, 39.

This House then is *no* Nurse to Idleness;
Fig-Trees are here to keep, and *Vines* to dress;
Here's *work for all*; yea work that *must* be done;
Yet work, like that, to *playing* in the Sun;
The *Toyl's* a pleasure, and the *Labour* sweet,
Like that of *David's* Dancing in the street:
The work is *short*, the wages is *for ever*,
The work *like* me, the wages *like* the Giver.

Prov. 27. 18. *Mark* 13. 34. 1 *John* 5. 3. 2 *Sam.* 6. 14.

No *Drone* must hide himself under those Eaves;
Who *sows* not, will in Harvest Reap *no* Sheaves:
The *sloathful* man himself, may plainly see,
The *Honey's* gotten by the *working Bee*.
But here's *no* work for Life, that's freely (given;
Meat, Drink, and Cloth, and Life, we have from (Heaven;
Work's here enjoyned, *'cause it is a pleasure*,
Nice to *suppress*, and *augment* Heavenly *Treasure*.
Moreover, 'tis to *shew*, if men profess
The *Faith*, and yet abide in *Idleness*,

Their

Their Faith is *vain*, no man can ever prove
Hee's right, *but by the Faith that works by love.*

Jam. 2. 20. *Gal.* 5. 6.

If *this* good Counsel is by thee *rejected*;
If *work* and *labour* is by thee *neglected*;
If thou, like *David*, *lollest* on thy Bed;
Or art like to a *Horse*, *pamper'd* and fed
With what will fire thy Lusts, and so lays Snares
For thine own Soul, when thou should be i'th'
(Wars:
Then take what follows, *Sin must be detested,*
And thou, without Repentance, quite rejected.

2 *Sam.* 11. 1, 2, 3, 4, 5. *Jer.* 5. 8. *Chap.* 13. 27.
Luke 13. 1, 2, 3.

This is the *House of God*, his Dwelling-place,
'Tis *here* that we behold his lovely Face;
But if it should *polluted* be with Sin,
And so *abide*, he quickly will begin
To leave it *desolate*, and then wo to it,
Sin and his Absence quickly will undo it.

Jer. 7. 11, 12, 13, 14, 15.

And since Sin is, of things the *worst* of all,
And watcheth like a *Serpent* on a Wall;
Or flyeth like an *Eagle* in the Air,
Or runs as desperate *Ships*, *void of all care*;

Or

Or (as great *Solomon* hath wisely said)
Is as the way of Wantons with a Maid,
Who *tick*, and *toy*, and with a tempting giggle
Provoke to lust, and by degrees, so wriggle
Them into their affections, that they go
The way to death: so do themselves undo:
As it is said, *This mischief to prevent*,
Let all men watch, yea, and be diligent
Observers of its motions, and then flie,
This is the way to live, and not to die.
☞ He that would never fall, must never slip,
Who would obey the Call, must fear the Whip.
God would also that *every standerby*,
That in the Grass doth see the *Adder lie*,
Should cry as he did, *Death is in the Pot*,
That many by its Poyson, perish not.
But if that *beastly* thing shall *hold* its *hold*,
And make the man possessed *basely* bold
In *pleading* for it, or shall it *deny*,
Or it shall seek to *cover* with a lie;
Then take more aid, and make a *fresh* assault,
At it again, diminish not the fault,
But *charge* it home. If yet he will not fear,
But still unto his wickedness adhere,
Then *tell* the *house* thereof. But if he still
Persist in his abomination will,
Then fly him, 'cause he is a leaprous man,
Count him with Heathens, and the Publican.

Mat. 18 15, 16, 17.

But

But if he *falls* before thee at the *first*,
Then be thou to him, faithful, loving, *just*,
Forgive his sin, tell it not to a Brother,
Least thou thy self be serv'd so by another.

Prov. 25. 9. *Mark* 4. 24.

If he *falls not*, but in the second charge;
Spread not his wickedness abroad at large,
But, if thou think his *sorrow to be sound*,
Forgive his sin, *and hide it under ground.*

Jam. 5. 20. 1 *Pet.* 4. 8.

If he shall stand the *first* and *second* shot?
If he before the *Church*, repenteth not?
Deal with him *as the matter shall require*,
Let not the House for him be set on fire.
If after *all*, he shall *repent and turn*
To God, and you; *you must not let him burn*
For ever under sence of sin and shame,
You must his sin forgive in Christ his name.

2 *Cor.* 2. 6.

Confirm your love to him in Christ, you must
By all such ways as honest are, and just.
Shy be not of him, carry't not alooff,
But rather give him of your love such proof,

hat he may gather thence, ye do believe
o mercy Christ again doth him receive.

2 Cor. 2, 8, 9, 10.

Two things, moniſh you as to this, I would;
he firſt, to ſhew the Church wherein ſhe ſhould
all her actions ſo her ſelf behave,
s to convince the faulty, ſhe would ſave
is ſoul: and that 'tis for this very thing,
he doth him unto open Judgment bring.
hen would I ſhew the Perſon they reject,
What will, without repentance, be th' effect
f this tremendous Cenſure, ſo conclude;
eaving my Judgment to the multitude
Of thoſe who ſober and judicious be,
egging of each of them a Prayer for me.

1. This Houſe in *order* to this work muſt be
Affected with the *ſin* and miſery,
Of *this* poor Creature, yea, muſt *mourn* and
(*weep*,
To think *ſuch* Tares in your neglect, or ſleep,
Should ſpring up *here*, nor muſt they once invent
To think, till he's caſt out, you'r innocent.

1 Cor. 5. 2. 6, 7.

2. Thus

2. Thus Leven, the *whole* lump has levene
Israel was guilty of what *Achan* did;
And *so* must stand, until they purged are,
Till *Achan* doth, for sin, his burden bear.

Jos. 7. 10, 11, 12, 13. Chap. 22. 20.

The reason is, *Achan* a Member was
Of *that* great Body, and by Natures Laws
The Hand, Foot, Eye, Tongue, Ear, or one
(the
May taint the whole with *Achans* foul Disea
The Church *must* too be sensible of this,
Some leprous stones, make all the House ami
And as the Stones must thence removed be,
In order to the Houses Sanctity;
So it must purged be (in any wise)
Before 'tis counted clean (by Sacrifice.)

Levit. 14. 33. to 53.

30. Next *have a care*, lest sin, which y
(should purg
Becomes not unto you a further scourge;
The which it will, if such shall Judges be,
Which from its *Spots* and *Freckles* are n
(fre
Pluck thou the beam *first* out of thine own ey
Else the Condemned will thee villifie;

d say, Let not the *Pot*, the *Kettle* judge:
otherwise, it will beget a grudge,
great one twixt the Church and him that sin-
ned,
or by such means, *can ever such be winned*
o a renew'd imbrace of holiness,
re like be tempted further to transgress.

Mat. 7. 3, 4 *John.* 8. 7.

4. Again, let those that *loud* against it cry,
they don't *entertain* it *inwardly*;
, like to *Pitch*, will to the fingers cleave.
ok to it then, let none himself deceive;
is catching, make resistances afresh,
hor the Garment spotted by the Flesh.
Some at the dimness of the Candle puff,
o yet can daub theer Fingers with the snuff.

Josh. 22. 17. *Jude.* 23.

5. Beware likewise, lest *rancor* should appear
ainst the person, do all in things fear;
wail the *man*, while you abhor his sin;
y his *Soul*; *the flesh you still are in*;
y self consider, thou maist tempted be;
st thou no pity, who will pity thee?

Judges 20. 23. *Gal.* 6. 1. *James* 2. 13.

6. See that the ground be good on wh
(you g
Sin, but not *Vertue*, shew dislike unto.
Take heed of hypocritical intentions,
And quarrel not at various *Apprehensions*
About some smaller matter, lest it breed
Needless debates, and lest that filthy seed
Contention, should o're run your holy ground,
And lest not Love, but Nettles there are found.

1 *Cor.* 1. 11. *Tit.* 3. 9: 1 *Cor.* 11. 16. 1 *Tim.* 3, 4, 5, 6.

7. You must likewise allow each man h
(grai
For that *none* perfect is, *sin* yet remains,
And *humane* frailties do attend the best;
To *bear* and *forbear here*, will tend to rest.
Vain janglings, jarrs, and strifes will *there*
(boun
Where *Moles* are *Mountains* made, or fault
(foun
With every *little*, *trivial*, *petty* thing;
This Spirit *snibbs*, or 'twill much mischief bri
Into this House, and 'tis for want of love,
'Tis entertain'd, *it is not of the Dove.*

1 *Tim.* 1. 6. 20. 2 *Tim.* 2. 16. *Tit.* 1. 10. *Eph.* 4. 2. *Col.* 3. 13.

8. For thoſe that have *private* opinions
(too
muſt *make* room, or ſhall the Church undo:
ovided they be *ſuch* as do'nt impair
th, Holineſs, nor with good Conſcience jarr;
ovided alſo *thoſe that hold them ſhall*
h Faith hold to themſelves, and not let fall
eir fruitleſs Notions in their Brothers way,
thus, and Faith and Love will not decay.

m. 14, 13, 16, 22. 1 *Cor.* 8. 9, 10, 11, 12, 13.

9. We muſt alſo in *theſe* our *dealings* ſhew
e put a *difference* 'twixt *thoſe* ſins that do
ſh with the Light of Nature, and what we
rceive againſt the *Faith of Chriſt to be*;
oſe againſt Nature, *Nature* will detect; (rect
hoſe againſt *Faith*, *Faith* from them muſt di-
ie *Judgment*, *Conſcience*, *Underſtanding* too,
there will be *no* cure, what ere you do.
hen men are catcht in *immoralities*,
ature will ſtart, the *Conſcience* will ariſe
o Judgment; and if *impudence* doth recoil,
et guilt and *ſelf-condemnings* will imbroyl
ht wretch concern'd, in ſuch unquietneſs
r ſhame, as will induce him to confeſs
is fault, and pardon crave of God and Man,
ch men with eaſe therefore we Conquer can.

xod. 32. 22, 23, 24. 2 *Sam.* 12. 7, to 13. *John*
8. 9. *Acts* 5. 1, 2, 3, 4, 5.

But

But 'tis not thus with such as *swerve in Faith*
With them, *who*, as our wise Apostle saith,
Entangled are at *unawares*, with those
Coming to trap, to share, and to impose
By falcifying, their prevarications:
No, these are slyly taken from their stations,
Unknown to Nature; yea, in judgment the
Think they have well done to forsake the
Their Understanding, and their Judgment to
Doth like, or well approve of what they do.
These are (poor souls) beyond their Art a
Ta'en Captive by the Devil, at his will. (Ski

Ephes. 4. 14. 2 *Tim.* 2. 23, 24, 25, 26.

Here therefore you must *patience* exercise,
And *suffer long*, ye must *not* tyranize
It over *such*, but must all meekness shew;
Still droping of good Doctrine as the Dew,
Against their Error; so its churlishness
You Conquer will, and may their fault redress

2 *Tim.* 4. 2. *Tit.* 1. 13.

The *reason* why we must not exercise
That roughness here, as where Conviction lie
In Nature, is because those thus ensnar'd,
Want Natures *light* and *help* to be repair'd.

A Spirit hath them *taken*, they are *gone*,
Delusions supernat'ral they are on
The Wing of; *They are out* o'th *reach* of Man;
Nothing but *God*, and *Gospel* reach them can.
Now since we *cannot* give these people eyes,
Nor *regulate* their Judgment: wherein lies
Our work with them, *if not*, as has been said,
In exercising *patience*? While displaid
The holy word before their faces is,
By which alone they must see whats amiss
With their poor souls, and so convert again,
To him with whom Salvation doth remain.

Obj. *But they are turbulent, they would confound*
The truth, and all *in their perdition dround.*

Ans. If turbulent and mischievous they are,
Imposing their Opinions without care
Who they offend, or do destroy thereby,
Then must the Church deal with them presently,
Lest tainted be the whole with their delusion,
And brought into disorder and confusion.

1 *Tim.* 1. 19, 20. 2 *Tim.* 2. 16, 17, 18.

XI. *The*

XI.

The present Condition of those thus dealt with.

THE man that *worthily* rejected is,
And cast out of this House, his part in Bliss
Is lost for ever, turns he not again,
True Faith and Holiness to entertain.
Nor is it boot, for who are thus cast out,
Themselves to flatter, or to go about
To shift the Censure, nothing here will do,
Except a new Conversion thou come to.
He that is bound on Earth, is bound in Heaven,
Nor is his loosing, but the sin forgiven;
Repentance too, forgiveness must precede,
Or thou must still abide among the dead.

Mat. 18. 15, 16, 17, 18, 19, 20, 28, 29, 30, 31, 32, 33, 34, 35.

XII. *An*

XII.

An Expostulation with such to return.

O Shame! Is't not a *shame* for men to be
For sin, *spu'd* out from good Society!
For man *Enlightened* to be so base!
To turn his *back* upon the *God of Grace!*
For one who for his sins has *mourn'd, and cry'd!*
To slight him, who for sin *hath bled and dy'd!*
What *fool* would sell *his* part in Paradise!
That has a Soul, and that of such a price!
What *parallel* can suite with such so well,
As *those*, for sin, cast down from Heaven to Hell.
But let me tell thee here is aggravation;
The Angels, tho they did fall from their station
Had not the caution *thou hast had*; they fell;
This thou *hast seen*; and *seeing*, didst rebel.
One would a thought, the *noyse* of this their Fall
A warning, yea, a *warning*, and a *call*
Should unto thee have been, *to have a care*
Of *falling too*: O how then didst thou dare,
Since God did not spare them, *thou to presume*
To tempt him in his wrath, thee to consume.
Nor did the Angels from a *Jesus* fall,
Redeem'd they were not from a state of thrall;
But

But thou! as one Redeem'd, and that by Blood,
Redemption hast despised; and the *Mud*
Or Mire of thine own *filth* again imbracest;
A dying *bleeding* Jesus thou *disgracest*?
What wilt thou do? *see'st not* how thou hast trod
Under thy foot, the very Son of God?
O fearful hand of God! And fearful whip
Thy Doom be, when his wrath thy soul shall kill.

2 Pet. 2. 4. Jud. 6. Heb. 10. 29, 30, 31. 2 Pet. 2, 20, 21, 22.

Yea, with a signal these must bear their sin,
This dirty Sow from Mire has washed been;
Yet there did wallow, after washt she was;
So to procure a lust, obtain'd this loss.
O shame! is't not a shame for man to be,
So much averse to his felicity,
That none can make him leave to play the fool,
Till to the Devil he be put to School,
To learn his own Salvation to prize?
O Fool! must now the Devil make thee wise?
O Sot! that will in wickedness remain,
Unless the Devil drives thee back again.

Mat. 18. 34. 1 Tim. 1. 20.

Hast quite forgot how thou wast wont to pray,
And cry out for forgiveness night and day?

Or,

Or dost thou count they were but painted fears
Which from thine Eyes did squeeze so many
(Tears?
Remember man, thy Prayers and Tears will cry
Thee down to Hell, for thine Apostacy.
Who will not have what he has Prayed for,
Must die the death, his Prayers shall him abhor.
Hast thou forgotten that most solemn Vow
Thou mad'st to God, when thou didst crave
(he bow
His Ear unto thee would, and give thee Grace,
And would thee also in his Arms embrace?
That Vow, I say, whereby thou then didst bind
Thy self to him, that now thy roving mind
Recoile against him should, and fling away
From him, and his commandments disobey.
What has he done? wherein has he offend-
(ed?
Thou actest *now*, as if thou wast intended
To prove him guilty of Unrighteousness,
Of breach of Promise, or that from distress
He could, or would not save thee, or that thou
Hast found a better good then he; but how
Thou wilt come off, or how thou wilt excuse
Thy self, cause thou art gone, and did refuse
To wait upon him, that consider well;
Thou art as yet alive, on this side Hell.
Is't not a shame, a stinking shame to be
Cast forth Gods Vineyard as a barren Tree?

To

To be thrown o'er the Pales, and there to lie?
Or be pickt up by'th' next that palleth by?

Luke 13. 7. *Job*. 15. 6.

Well, thou hast turn'd away, return again:
Bethink thy self, thy foot from Sin refrain;
Heark! thou art call'd upon, stop not thine ear:
Return backsliding Children, come, draw near
Unto your God; repent, and he will heal
Your base backslidings, to you will reveal
That Grace and Peace which with him doth (remain,
For them that turn away, and turn again.

Jer. 3. 12, 14, 22. *Hos.* 14. 1, 2, 3.

Take with thee words, come to the Throne (of Grace,
There supplicate thy God, and seek his Face,
Like to the *Prodigal*, confess thy Sin,
Tell him where, and how vitious thou hast been:
If Suppose he shall against thee shut thee door,
Knock thou the louder, and cry out the more;
What if he makes thee there to stand a while?
Or makes as if he would not reconcile
To thee again? Yet take thee no denyal,
Count all such carriages but as a tryal,

Whe-

Whether thou art in earnest in thy suite,
As one truly forlorn and destitute;
But hide thou nought of all that thou hast done,
Open thy Bosom, make confession
Of all thy Wickedness, tell every whit;
Hast thou a secret Sin? do'nt cover it;
Confess, thy self judge, if thou wouldst not die;
Who doth himself judge, God doth Justifie.

Jer. 3. 13. 23. 24. 25. *Psal.* 32. 5. 1 *Cor.* 11. 31. 32.

To Sin, and stand in't, is the *highest* evil;
This makes a man *most* like unto the Devil;
This bids Defiance unto God and Grace,
This man resists him, spitteth in his Face;
Scorns at his Justice, mocketh at his Power,
Tempts him, provokes him, grieves him every hour;
When he ariseth, he will recompence
This sturdy Rebel for's impenitence:
Be not incorrigible then, come back again,
There's hope, beg mercy while life doth remain.

Obj. *But I fear I am lost and cast away,*
Sentence is past, and whatever I say?

Ans.

Anſ. The Sentence paſt, admitteth of *Reprieve*, Yea, of a *Pardon*, canſt thou but believe.

Turn again Sinner, never make a doubt;
Come, the Lord Jeſus will not caſt thee out.

Joh. 6. 37.

ERRATA.

PAge 15. line 6. for *Ann.* read *And.* P. 17. l. 4. for *When*, read *Where.* P. 21. l. 24. for *the*, read *thee.* P. 24. l. 18. for *Diſords*, read *Diſcords.*

FINIS.

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THere is lately Publiſhed a new Book, written by *John Bunyan*, the Author hereof, Entituled, *Good News for the Vileſt of Men; Or, A Help for Deſpairing Souls:* Being a Diſcourſe upon *Luke* 24. 47. the latter part of the Verſe: Shewing, *That Jeſus Chriſt would have Mercy in the firſt place offered to the Biggeſt Sinners.* Printed and are to be ſold by *George Larkin*, at the Two-Swans without *Biſhopſgate*: And by moſt Bookſellers. 1688.